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sure on her abdomen by encircling it with their arms while squatting behind her. Men are excluded from the clearing during the process of birth. It was said by two informants that occasionally wooden hooks were used to assist difficult births. Other informants knew nothing of such a usage. 844

A birth took place in Sawari during my stay there, and I happened to arrive in Turingbang settlement about five minutes after one had occurred. In both cases the mothers were up and about their household duties the next day, although obviously in a weakened condition. The babies were wrapped in old cloths and put to the breast immediately. The umbilical cord was buried in the bush with the placenta. The couvade practices are described in the section on Religion. 846

Both boys and girls are desired, although when asked to make a choice, men say that they prefer to have boy children because they are so much more useful. 842

Babies are bathed at least once a day in cold water. If a child cries at night, the mother frequently will get up and dash cold water on it to quiet it. 846

Personal names are of the nickname variety. When the baby is a few days old, the mother gives it a name. Alec's, for instance, was Apotopopo ("Big Head"). When the child reaches adolescence the parents give it another name; in Alec's case this was Tunde ("One who Carries Things"). The childhood name is used about the house as a term of address by other members of the family. There seems to be no tabu on the use of this name by other people, although a grown person is "ashamed" if his mother uses his childhood name. Jokes are made between grown persons on their respective childhood names. The adult name, however, is strictly a personal matter, and all persons past puberty are addressed in kinship terms. Only extremely close friends know each other's names, and this knowledge is regarded as a matter of confidence. Two men who have been very close to each other for a considerable time may be talking and laughing together. Suddenly one will say, "What is your name?" The other will tell him, and there will be an exchange of names. It is believed that a magician or, in some cases, a priest-doctor can work black magic more effectively against an individual whose name he knows. The name itself cannot be conjured with *per se*, but it is believed 553 [551] 553 754

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553 754 that a practitioner, if he knows the name, can more precisely identify the individual toward whom he wishes malevolent spirits and powers to direct their attentions. Thus Alec, my interpreter, during the four months we were in and about Sawari, although he was very popular with all the inhabitants, succeeded in learning the personal names of none of the individuals living in that settlement. When addressing him or speaking of him, they always used the relationship terms pamu and tseo.

551 A list of a few Carib names, the bearers of which were personally known to me, is given below. In each case they supposedly represent a name which has never been borne by any other individual. In cases in which the name is that of some animal, or an attribute of an animal, no idea of a guardian spirit or of personal totemism is involved, although an individual may be given a certain name because he in some way resembles a certain animal. For instance, James Hendricks is called Krapo (tree frog) because he is thin and nervous.

Male	*Female*
Patakai — Huri fish	Woko — powis, bush turkey
Muturu — black yarrau fish	Puma — short stature
Tanomi — red eye	Tumu — gray hair
Marasi — small camudi snake	Miaiwi — young girl
Marimidi — curly hair	Maipuri — bush cow
Karoshi — little chicken	Wararu — small crab
	Kondi — black child

853 Suckling continues either until an ensuing pregnancy or until the child is old enough to walk about. Lactation is not a bar to sexual intercourse, and women who are far advanced in pregnancy are frequently observed nursing children.

[861] 868 Children are rarely punished corporeally, although they are supposedly at the orders of their parents. After the age of about ten, a girl is started to work at household tasks by her mother, and a boy is taken hunting and taught the lore of the bush by the father, thus beginning their serious education in their respective 867 life tasks. Children are present at practically all affairs which take place around the house and settlement, and thus become familiar with the behavior of adults at an early age. Neither sex life, nor family quarrels, nor adult vices are mysteries to them, because they see these things from earliest childhood. At drinking